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## ➤ HEBRAICA. ➤

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### THE Ἑβραϊκά Λεγόμενα OF THE MINOR PROPHETS.<sup>1</sup>

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#### OBADIAH.

Verse 6. מִצְפְּנָיו—τά κεκρυμμένα αὐτοῦ—*abscondita ejus*—his hidden treasures.

Ges.<sup>10</sup> translates "hidden places," Keil agrees with the R. V.

Verse 9. מִקְטֹל—διὰ τὴν σφαγὴν—*propter interfectionem*—by slaughter.

Henderson, following the LXX., connects this with verse 10, which is certainly smoother than to join with verse 9. This word is curiously the only derivative of our paradigm word קָטַל.

Verse 12. נִכְרִי—ἀλλοτριῶν—*perigrinationis ejus*—his disaster (*mar.* that he was made a stranger).

The parallelism makes the meaning "his disaster" more suitable. Henderson prefers a rendering similar to the margin of the R. V.

#### JONAH.

I. 5. סְפִינָה—τοῦ πλοίου—*navis*—ship.

Root סָפַן "cover."

III. 2. הִקְרִיאה—τὸ κήρυγμα—*praedicationem*—preaching.

VI. 6. קִיקִיִּין—κολοκύνθη—*hederam*—gourd—(*mar.* *Palma Christi*).

The margin is by far the best rendering.

VI. 8. חֲרִישִׁית—συγκαίοντι—*urenti*—sultry.

#### MICAH.

I. 8. שִׁלָּל—ἀννπόδετος—*spoliatus*—stripped.

The K'thîbh is to be preferred.

<sup>1</sup> Continued from the January-April number.

- I. 11. עֲמַדְתָּו—παληγγὺν ὁδόντης—*quae stetit sibi met*—stay thereof (*mar.* standing place).
- I. 13. רָהַם—ψόφος—*tumultus*—bind.  
The LXX. and Vulg. have misunderstood this word, the latter giving a mistaken rendering of the whole clause. The word is a syn. of אָסַר (cf. Exod. XIV. 6).
- II. 3. רוֹמָה—ὀρθοὶ ἐξαίφνης—*superbi*—haughtily.
- IV. 7. הִנֵּה לֵאָה—τήν ἀποσμένην—*quae laboraverat*—her that was cast off.  
A denom. in Ni. from the adv. הֵלָאָה. The Vulg. may have read נִתְלָאָה.
- VI. 14. וְיִשְׁחָךְ—συσκατάσει—*humiliatio sua*—thy humiliation (*mar.* emptiness).  
The LXX. apparently derive the word from חִשָּׁךְ. Aq. translates καταφυτεύσω “I will plant,” possibly deriving from שָׁח. Sym. ἀναφθερεῖς “perish,” perhaps taking the word from שָׁחַ. The ground meaning of these words is, however, the same, viz., that of “sinking down.”
- VII. 3. יַעֲבֹתוּהָ—ἐξελοῦμαι—*conturbaverunt*—thus they weave it together.  
The LXX. connect this word with the next verse.
- VII. 4. מִמְּסוּכָה—(ἐπὶ κανόνης?)—*quasi spina de sepe*—than a thornhedge.  
Ges.<sup>10</sup> gives שֹׁךְ “to hedge,” as the verb from which our form is a dialectical variation, cf. Isa. v. 5. The LXX. seem to omit the word altogether.

## NAHUM.

- II. 4. מִתְלַעִים—ἐμπαίζοντας—*in coccineis*—are in scarlet.  
A Pu. denominative from תּוֹלַעַ. The LXX. read מִתְעַלְלִים (Henderson).  
— בָּאֵשׁ-פִּלְדֵּת—αἱ ἡλιαί—*igneae habenae*—flash with steel (*mar.* are with fire of steel).  
The LXX. separate בָּאֵשׁ from our word and join it with the preceding. The meaning “steel” is assured from the Syr. and Arab.
- הִרְעִלּוּ—θορυβηθήσονται—*agitatores consopiti sunt*—shaken terribly.
- II. 8. וְהִצֵּב—ἢ ὑπόστασις—(*miles captivus?*)—and Huzzab (*mar.* and it is decreed).  
The rendering of the American Revisers, who substitute margin for text, is in my judgment incomparably the best.
- II. 11. בֹּקֶה—ἐκτιναγμός—*dissipata est*—empty.  
— מִבֹּקֶה—ἀνατιναγμός—*scissa*—void.  
Cf. for these two words תָּהוּ וּבָהוּ, Gen. I. 2.
- וּפָקַ—ὑπόλυσις—*dissolutio*—and (knees) smite together.
- II. 13. גִּרְתֵּיו—σκύμνοις αὐτοῦ—*catulis suis*—his whelps.  
גִּרִּי occurs in Jer. LI. 38. Elsewhere the forms of this word are from גִּיר.
- III. 2. דָּהָר—διώκοντος—*frementis*—prancing, cf. דָּהָרוֹת Jud. v. 22.
- III. 17. מִנְזִרֵיהֶּ—ὁ συμμικτός σου—*custodes tui*—thy crowned ones.  
The Vulg. seems to justify Keil's conjecture that this and the following terms denote military companies.

III. 17. כְּנֹבִים—ὡς ἀκρίδες—*quasi locustae*—as the swarms (sc. of locusts).

Cf. גִּבִּי l. c. גִּבִּי Am. VII. 1.

III. 19. כְּהָה—ἱασίς—*obscura*—assuaging.

Cf. כְּהָה Lev. XIII. 6f.

#### HABAKKUK.

I. 4. מַעֲקֵל—διεστραμμένον—*perversum*—perverted.

I. 9. מִנְמַת—ἀνθεστηκότας—*facies eorum ventus urens*—their faces are set eagerly (*mar.* the eagerness (or assembling) of their faces).

Sym. πρόσσφισ. The Vulg. either omits altogether, or else perhaps translates by "*urens*." Ges.<sup>10</sup> derives from the root גָּמַם "collect together." Henderson prefers the Vss. which are unanimous (if we except the Vulg.) in a rendering like "aspect."

I. 10. מִשְׁחָק לוֹ—παίγνια—*ridiculi ejus erunt*—a derision unto him.

I. 15, 16. מִכְמֶרֶת—σαγήναις (in v. 16 ἀμφιβλήστρω occurs where we should expect σαγήνη)—*rete suum*—drag.

The root is כָּמַר "hide," cf. מִכְמֶרֶת Is. XIX. 8.

II. 6. עֲבֻטִי—τὸν κλοιὸν ἀντοῦ στιβαρῶς—*densum lutum*—pledges.

Cf. עֲבֻט Dt. XXIV. 10. There may be a play upon words here, in which case the rendering of the Vulg. is not ungrounded. The word is an especially strong intensive.

II. 11. וְכַפִּים—κάνθαρος—*lignum quod inter juncturas aedificiorum est*—beam.

Syr. כַּפִּי; Targ. מְקַבֵּל; Aq. μάζα ("what is baked," "a brick"); Sym., Theod., Quinta σύνδεσμος; Sexta and Septima "*Vermis*" σκώλαξ; Ges.<sup>10</sup> "cross-beam."

II. 15. מַעֲוִיָּהֶם—σπῆλαια αὐτῶν—*nuditatem ejus*—their nakedness.

Aq. γύμνωσιν. The LXX. appear to have read מַעֲרָה.

II. 16. קִקְלֹן—ἀτιμία—*vomitus ignominiae*—foul shame.

Probably a play upon words similar to עֲבֻטִי. The Vulg. treats this also as a compound. It is a strong intensive for קִקְלֹן.

III. 4. חֲבִיזִין—ἀγάπησιν κραταῖαν—*abscondita est*—hiding.

III. 6. וַיִּמְדַּר—ἐσαλεύθη—*mensus est*—measured (*mar.* shook).

One Greek Vs. reads διεμέτρησε. It is better to take this with the LXX. as Pôlêl of מוֹד i. e. מוֹט, and adopt the margin of the R. V.

III. 10. רוֹם—ὕψος—*altitudo*—on high.

Cf. רוֹמָה Mic. II. 3.

III. 14. פְּרָזוֹ—δυναστῶν—*bellatorum ejus*—his warriors (*mar.* hordes or villagers).

One Greek Vs. reads τῶν ἀμαρτωλῶν. The rendering "ruler," which some still choose, is as old as the LXX., but cf. פְּרָזוֹת (Ex. XXXVIII. 11; Esth. IX. 19) "the plain country;" פְּרָזִי (Deut. III. 5) "dweller in the plain." The "warriors" of the R. V. text seems too strong a word, "hordes" is better.

III. 14. עֲלִיצָתָם—χαλινοὺς αὐτῶν—*exultatio eorum*—their rejoicing.

The root is עֲלִץ “rejoice.”

III. 17. בִּרְפָתִים—ἐπὶ φάτναις—in *praesepe*ibus—in the stalls.

#### ZEPHANIAH.

I. 11. נָטִילִי—οἱ ἐπηρμένοι—involuti—that were laden.

II. 9. מִמֶּשֶׁק—Δαμασκός—*siccitas*—a possession.

Cf. מֶשֶׁק Gen. xv. 2 where the LXX. read Μασέκ, from מֶשֶׁק “possess.”

—וּמִכְרָה—θιμονία—*acervi*—salt pits.

II. 14. אֲרֶזָה—κέδρος—*robus ejus*—the cedar work.

A collective noun.

III. 4. בְּגֵרוֹת—καταφρονηταί—in*fideles*—treacherous.

An abstract use of the Qāl act. part. of בָּגַד.

III. 10. עֲתָרִי—προσδέξομαι (ἐν διεσπαρμένοις μου)—*supplices mei*—my suppliants.

Sym. *supplicatum mihi*.

#### HAGGAI.

I. 13. בְּמַלְאֲכֹת—ἐν ἁγγέλοις—*de nunciis*—message.

Another Greek Vs. ἀποστολῶν.

#### ZECHARIAH.

I. 7. שֶׁבַט—Σαβάτ—*Sabbath*—Shebat.

Assyrian equivalent šabaṭu. Henderson inclines to derive this word from the same root as שֶׁבַט, thus making the name refer to the springing forth of plant life.

I. 8. שִׁרְקִים—ψαροί [καὶ ποικίλοι]—*varii*—sorrel.

Aq. ξανθοί (?) From an unused root “to be deep red,” Ges.<sup>10</sup>

II. 12. בִּבְבַת—τῆς κόρης—*pupillam*—apple.

Cf. Latin, *pupa*; English, *baby*, Ges.<sup>10</sup>

III. 3, 4. צֹאִים—τά βυπαρά—*sordida*—filthy.

IV. 2. נִלְהָה—τὸ λαμπάδιον—*lampas ejus*—its bowl.

The LXX. would indicate that the proper reading was the fem. נִלְהָה, which appears in IV. 3.

IV. 7. הִרְאֵשָׁה—τῆς κληρονομίας—*primarium*—head (stone).

Aq. πρωτεύοντα; Sym. ἄκρον; Theod., πρῶτον.

IV. 12. צִנְתָּרוֹת—μυξωτήρων—*rostra*—spouts.

Sym. ἐπιχυτήρων. Perhaps a ת formation from צַנַר, in which a transposition has taken place on account of the sibilant.

VI. 3, 7. אֲמָצִים—ψαροί—*fortis, robustissimi*—bay (*mar.* strong).

Aq. κρατεροί, [but Wright, Zechariah and his Prophecies, gives Aq. in verse 7 as πυρροί, and so the R. V. margin; Sym., συνεσφικμένοι; Theod., ἰσχυροί]. It

seems more natural to take this word from **אֲמִין** and translate with the R. V. margin, than to derive it from a root meaning "to be red."

- IX. 8. **מִצְבָּה**—*ἀνάστημα*—*ex his, qui militant*—against the army (*mar.* as a garrison).

Sym., *κωλύων στρατείας*. The word is generally taken to be another writing for **צָבָא** with **מִן**, but I can see no reason against considering it to be another form of **מִצְבָּה** "garrison," 1 Sam. XIV. 12.

- IX. 12. **לְבִצְרוֹן**—*ἐν ὀχυρώμασι*—*ad munitionem*—stronghold.  
From **בָּצַר** "cut off."

- IX. 16. **מִתְנוֹסְסוֹת**—*κυλίνονται*—*elevabuntur*—lifted up (*mar.* glittering upon).  
Ges.<sup>10</sup> takes this from **נָסַס**, cognate with **נוֹס** "to vibrate," hence "glitter."  
"Lift up" is the meaning of a homonymous root in Ps. LX. 6.

- XI. 14. **הָאֲחֻזָּה**—*τὴν κατάσχεσιν*—*germanitatem*—brotherhood.  
Another Greek Vs. has *τὴν διαθήκην*. The LXX. probably read **הָאֲחֻזָּה**.

- XI. 15. **אֲוִלִי**—*ἀπείρου*—*stulti*—foolish.  
Aq., Sym., Theod., *ἀφρονος*.

- XI. 16. **הַנְּעָר**—*τὸ ἐσκορπισμένον*—*dispersum*—those that be scattered (*mar.* the young).

Root **נָעַר** "shake." The text of the R. V. is to be preferred to the margin.

- XII. 3. **מַעֲבֹסָה**—*καταπατούμενον*—*oneris*—burdensome.

- XII. 5. **אֲמָצָה**—*εὐρήσομεν*—*confortentur*—strength.

Aq., *καρτέρεσον*. MSS. and Vss. differ much as to the pointing of this word. One MS., according to Baer, reads **אֲמָצָה** Pi. imv., and this Aq. follows, another **אֲמָצָה**, while the LXX. seem to have read **אֲמָצָה** for **אֲמָצָה**, and then to have freely rendered by the plural. But it is better to point as a feminine Segholate equivalent to **אֲמִין** (Job XVII. 9).

- XIV. 6. **יִקְפְּאוּן** [קִפְּאוּן] **וְקִפְּאוּן**—*καὶ πάγος*—*et gelu*—and gloom (*mar.* following *K'thibh*, shall contract themselves).

Syr. **ܩܦܐܘܢ** (Henderson); Sym., *καὶ πάγος*.

Wright prefers the K'thibh **יִקְפְּאוּן**, but the testimony of the Vss. is strongly in favor of the Q'rî. The root is undoubtedly **קָפָא** "to draw together," and the noun (Q'rî) probably means "thick darkness."

- XIV. 10. **וְרָאֲמָה**—*Ῥαμά δὲ*—*et exaltabitur*—and she shall be lifted up.

Aq., Sym., *ὑψώθησε*. Some MSS. read **רָאֲמָה** (cf. **קָאֵם** Hos. x. 14). It is not necessary to derive this from a root **רָאֵם** cognate with **רוֹם**. It is probably a different and fuller spelling of the latter.

- XIV. 20. **מִצְלֹת**—*τὸν χαλινόν*—*frenum*—the bells.

Aq., Theod., *βίβον*; Sym., *περίπατον σύσκιον*. Cf. **בְּמִצְלָה** Zech. I. 8. The root must be **צָלַל** "tinkle." (Cf. **מִצְלִיתִים** "cymbals.")

## MALACHI.

- I. 3. לַתְּנוֹת—*εἰς δώματα—in dracones—to the jackals.*  
 Aq., *σειρήνες* (Sirens). Sym., Theod., *εἰς ἀνεπίβατα* “unto inaccessible places;”  
 Ges.<sup>10</sup> derives from תָּן, of which the masc. plu. תַּנִּים occurs a number of  
 times. Henderson prefers to render “habitations” for the sake of the par-  
 allelism.
- II. 14. חֲבֵרְתֶּךָ—*κοινωνός σου—particeps tua—thy companion.*  
 From חָבַר “join together.”
- III. 14. קִרְנֵי־חֹרֶם—*ικέται—tristes—mournfully (mar. in mourning apparel).*  
 Root קָרַר “be dark, or soiled.”
- III. 21. וַעֲסוּתֵם—*καὶ καταπατήσετε—calcabitis—and ye shall tread down.*